/293 cont./

765 are allowed to when the burial is over; an aunt accompanies them, especially a maternal one if they have one, and stays in the house for a while, if she does not have children of her own.

They look for her in vain, silent and confused, and not even the tenderness of an aunt, who must swallow her own tears in silence, can distract them from their thoughts. When she hears the motherless ones looking for and asking for the one who was the author of their days, she answers the poor creatures with emotion, and even with force, that she will soon return, either from a nearby town or from the field, and meanwhile tears run down her cheeks, giving the lie to her pretended serenity. But the innocent little ones do not understand and continue with their questions, looking at the aunt dismayed and even frightened. What a sad picture!

768 587 When it is a woman who leaves her husband a widower with children, naturally in a short time he must find another wife who will serve as mother to the motherless children and take care of the house, because a man cannot attend to the things which are the domain of a woman. For a short time he can get his close relatives to attend to such things, but they soon get tired or return to the duties of their own home. Then the widower must look for another woman privately and without hurting the feelings /294/ of the neighbors, who naturally understand the distress of the widower who, if he has a mother or an unmarried sister, does not take such a step and tries to abstain from a second marriage as long as he can, but in every case before the year ends he will have found a new companion to brighten his days and make his life pleasanter (1).

768 587 573 602 855

1. The widower tries to marry a sister of the deceased or a close relative, so that she will have affection for the motherless children. When a new wife is tyrannical or is thrown out, either some other relatives of the deceased or of the widower himself take care of the children; the Chiriguano feel deeply the suffering of bereaved children.

/217 cont./
of boiling the water because they wanted to kill the macroscopic animals in it. The Chané sometimes use fresh leaves to bandage wounds.

If, in spite of the medicine man's efforts, the /218/ spell cannot be lifted and the Chané or Chiriguano Indian dies, he or she is buried under the hut in a large clay vessel. Before the dying one is quite dead, or immediately after death, he is flexed so that the knees come under the chin and the arms are laid crosswise over the chest. On the Rio Parapiti there lived for many years a Chané Indian who had been flexed in this way, but who, before he was stuffed into the grave urn, was saved by a white man. The deceased, dressed, with a water calabash at his knee, is set into the vessel. The water is supposed to be taken along by the deceased when he wanders about on the mountains, the Chané chief Vocapoy told me. The vessel is buried in the hut, and another vessel is put upside down over it as a lid.

At Tatarenda, near Yacuiba, I heard that the hut is burned down after the burial. This, however, is not the usual thing. On the contrary, the hut is abandoned for a time after the burial and then moved into again later on. This is what happened, for example, in a Chané village on the Rio Itiyuro, where I was shortly after a burial.

The large maize-beer vessels (Fig. 113) are used as coffins. If there is a shortage of vessels, burial often takes place in another way. In a Chané village, Copéri, on the Rio Parapiti, a child was buried in a skin under the hut shortly before my arrival.

These Indians spend their lives on the graves of their dead relatives, and often the hut is so full that a later burial in old pots becomes necessary.

"The Christian carries his dead far from his house. We Indians, who feel a great love for them, keep them in our houses." That is approximately what Vocapoy once said to me when the conversation turned to this strange method of burial.

& Schmidt--82 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8

/34 cont./
most other Indians of South America, there is a professional physician who is charged with the treatment of the sick. this treatment in most cases consisting of sorcery among these Indians too. The physician attempts to dispel the evil by sucking out foreign objects which have penetrated the body of the bewitched sick person. In addition to such treatment, remedies are used among the Chiriguano and Chané, which, in addition to those made of plant substances, include the fat of various animals applied externally for different illnesses. The Chané treat wounds with boiling water.

Burial among the Chiriguano and Chané who live outside the missions is generally still done in urns, according to primordial custom. According to Nordenskiöld (149), the

149. Nord. 1, p. 208.

large pots in which chicha is prepared are also used as funeral urns, and another pot is used to close the urn. Often the dying person, even before being completely dead, or soon after death, is crammed into the urn in a squatting position. A calabash of water is placed with the dead person in the urn, which is buried within the house. Commonly the house, after the burial, is abandoned for some time, but is occupied again later. Such a funeral urn of the Chiriguano of the Caipipendi Valley is shown in a drawing by Erland Nordenskiöld (150).

150. Nord. 1, Fig. 112.

Up to half of the urn, which is provided with a cover, is disentered. Nordenskiöld's statement that the Chiriguano use the same pots which serve for the preparation of meals as funeral urns is significant. From that we can deduce that a funeral urn found in other regions might also have served, during the lifetime of the dead person buried in it, some other purpose related to the economy of those Indians.